Prohibition of Muslim Women being Present in Congregation Jamaat

by

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Hadhrat Moulana Kifayatullah Sahab (Radhiallaahu-anhu) in todays strayed condition gives insight on the topic of Prohibition of women being present in congregation and this has been put forward to assist the Ulama of South Africa.

May Allaah Ta'aala grant all Muslims the ability to practice on what has been said and may the Muslim Women gain benefit from this Ameen.

1. **What do the Ulama Deen say in this Masaala. Is it permissible for Women to attend lectures or not?**

   Especially in these gathering in which poems are recited with a good tone, and in the gathering all types of people are present?

2. **And if provisions were made for women will there be any effect in it permissibility or not?**

3. **Does the husband have any right in stopping the woman from attending such gatherings?**

<u>Answer:</u> According to the Jurists of the Hanafi School of

Thought, they have refrained women from attending Salaat with Jamaat, Eid and lectures and this has been explained in the Kitaabs of Fiqh (principles) that for women to attend lectures, Salaat with Jamaat and Eid is Makrooh, Tahrimi which is close to Haraam
And the proof for this Fiqhi condition is this Hadith in which Bukhari (Radhiallaahu-anhu) narrates from Hadhrat Ayesha (Radhiallaahu-anha). They have said that the ways the women have chosen now are such that Nabi (Sallallaahu alayhi wasallam) should have objected and said that they should be stopped from entering the Musjid the way the women of Bani Israeel has been stopped. The narrator says I asked Amra that the women of Bani Israeel have been stopped. And they said yes.

From this Hadith it can be understood during the time of Sahaba (Radhiallaahu-anhu) the condition of the women have become such that by leaving their homes and attending gatherings was a cause of Fitnah (evil). And it is for this reason Hadhrat Umar (Radhiallaahu-anhu), Hadhrat Ayesha (Radhiallaahu-anha) Hadhrat Umar (Radhiallaahu-anhu) and fellow (companions) Sahaba (Radhiallaahu-anhu) stopped women from attending gatherings (Jamaat) Allama Aini Umdatul Qari in the Bukhari under this Hadith were the mention of women attending Eidain in the time were the women were safr due to (Prophecy) he writes and says:

Allama says in the time of Nabi (Sallallaahu alayhi wasallam) women could attend Eid Namaaz for the reason it was a time of goodness and prosperity and there was no fear of evil. And todays women have beautified themselves such that they should not be allowed, and it is

for this reason Hadhrat Ayesha (Radhiallaahu-anha) says that if Nabi (Sallallaahu alayhi wasallam) had seen the ways of these women, then Nabi (Sallallaahu alayhi wasallam) should've objected and said that they should be stopped from entering the Musjid the way the women of Bani Israeel was stopped. Allama Aini (Radhiallaahu-anhu) mentions that this statement of Hadhrat Ayesha (Radhiallaahu-anha) was mentioned a few days after the blessed time of Nabi (Sallallaahu alayhi wasallam). But what about todays women Allaah forbid without a doubt women cannot be given permission whether it is Eid of not.

And if in the time of Allama Aini (Radhiallaahu-anhu) he has mentioned this, then the condition of today's women Allaah forbid. And if this was mentioned of the some 1400 years ago, then what can be said about women today. Allama Aini (Radhiallaahu-anhu) mentions in a different place: Our companions that is the Ulama of the Hanafi Mazhab (School of Thought) is this which has been mentioned in Sahibul Badaai that all the Ulama are unanimous on this point that women not only for Eid and Jamaah but permission will not be granted to attend any Namaaz for this reason Allaah Ta'aala mentions . And also because if women leave their homes it is a cause of Evil. Yes old women can go for Eid there is noting against this but it is better for older women also not to attend any Namaazes.

And in it is mentioned women attending congregations is disliked. And from this narration we take proof which has been narrated by Hadhrat Umar (Radhiallaahu-anhu) that they stopped women from leaving their homes for this

reason, by women leaving their homes was a cause of evil (Fitnah). And evil is Haraam and these things that lead towards evil are also Haraam.

I this time women are prohibited from attending any Namaazes. Because sinning (evil) is apparent.

And in it is mentioned. The order for women is this that she should assist here husband according to Shariah, and she is refrained from participating in the gathering of men according to Shariah - the reason being that women leaving their homes causes evil (Fitnah) and it is for this reason there is no Jamaat with Jamaat for women from all these above mentioned points it can be established that it is Makrooh Tahrimi for women to perform five times Namaaz, Jummah and Eidain with Jamaat. And in leaving their home this is fear of evil.

This prohibition has been noted from Hadhrat , Hadhrat , Hadhrat .

And according to the Imams of the Hanafi School of Thought they've this principle just like and that which is mentioned . During the time of Nabi (Sallallaahu alayhi wasallam) women should attend five times a day Namaaz Eidain and Jamaah with Jamaat.

And these congregations were obligatory on a person and from amongst the branches of Islam. But the changing of time and condition Sahaba Kareem and Jurists of Islam have prohibited women from participating in congregation (Jamaat). The Imams of the Hanafi School of Thought

unanimously have prohibited women from participating in Jamaat. From this every intelligent person can understand that if women were prohibited from these congregations that were compulsory then to attend lectures in any way will be prohibited. Firstly in todays time lots of lectures it is not permissible for men or women to attend for this reason the person delivering the speech is only a Molvi by name. They see from Urdu stories in the Kitaabs and it becomes a lecture, and in the lecture besides tales and fabrications and unworthy talk what else is there. So in these lectures it is not permissible for male or female to attend.

And there are those type of Molvi's that their intention is to gain money and make the people happy and follow them they say such things, that will benefit them and to make the people happy they and their lectures on stories and to make the lectures exciting they speak of stories of Ailiya (The Pious servants of Allaah) and relate incidents which have not been heard and take their ignorance to be correct. It is not beneficial to attend lectures of such Molvis and also not permissible for male or female to attend such lectures. However, this will be explained towards the ending by way of completion of the talk. All that remains are those few Ulama who're in the true sense Aallims and by delivering lectures their intention is to teach Deen and to propagate and the upliftment of Islam. They do not desire worldly pleasures. Their lectures are free from unworthy talk and narrations in these such lectures it is only permissible for men to attend and permissible for women. For this reason it is not permissible for women to attend those gathering which are compulsory then to attend lectures will be Makrooh

and not permissible.

But this has been clearly explained by learned scholars and different accepted decisions have been noted by the Hanafi scholars on this topic for those who seek clarification on this topic.

Women should not perform Namaaz with Jamaat because of the revelation of Allaah Ta'aala which is , and Nabi (Sallallaahu alayhi wasallam) has said that the Namaaz of a women read in the innermost portion of the home (i.e. stipulated corner in the house) is better than the Namaaz performed in the outer portion of the home (no stipulated place in the home for Namaaz) and that Namaaz which is read in the outer portion of the home is better than the Namaaz read in the Musjid and their home is better for them.

The author that is Sahib Kanzud Daqaiq has said in that todays fata is on this that it is prohibited for women to attend Namaazes for this reason. That evil is apparent and if it is prohibited to go to the Musjid for Namaaz then to attend lectures and especially those lectures which are delivered by those such Ulama who make up stories. It is more prohibited. This has been mentioned .
Allama Badra Deen Aini , has written in the and he says that women young or old should not attend Jamaat because it is a time where evil has become apparent. It has been narrated the Imam Ibn Hanafi (Radhiallaahu-anhu) has given permission to old women to attend Fajr Maqhrib and Esha and the other three Imams (Imam Shafee, Imam Ahmed, Imam Malik) say that they can attend all the Namaazes.

Today the is on this that whether the women is young or old they're prohibited from attending and were the author has mentioned the word it is meant that Jamaat, Eid, Istisqari and lectures are prohibited, especially those futile lectures in which ignorant create such pictures with the intention of fulfilling their desires and obtain worldly benefits.

In it is mentioned that besides it is prohibited for women to attend Jamaat (congregations) and women who attend should be old an they should go at night. This condition has been stipulated because it is time where evil is apparent. From the of and this point can be proven that for a woman to attend lectures is prohibited and not permissible, especially those lectures where the intention is to gain worldly benefits that is those lectures delivered by ignorant person or a person seeking worldly benefit then to attend such gatherings is prohibited and not permissible, there will be no compromise. To attend lectures given by Aalim's and beneficial talks are also prohibited and not permissible to attend because it is a time where evil is apparent.

mentions in the that Nabi (Sallallaahu alayhi wasallam) prohibited women from visiting the cemetery and this prohibition is also for those old women who use perfume and come out or for those old women who beautify themselves and come out or young women although they may wear simple clothing the reason for which just by leaving their homes can lead to evil. This prohibition and dislike of women going to the Musjid can be logically explained from the above mentioned. From

this point and the points mentioned before it is clearly understood that women leaving their homes and attending congregations (Jamaat) necessitated evil and the condition for this prohibition is to save them from evil or leading to evil. The visiting of the cemetery, Jamaah, Eidain, lectures and Istisqaa all fall under this condition.

And this also proven that young women whether they adorn themselves or they're dressed simply however their coming out is not permissible.

Although in few narrations old women are allowed to attend and with this condition that they do not adorn and beautify themselves it will be permissible but however is it generally accepted that it is not permissible for old women to go. This is clearly proven in Allama Aini's statements in the of and.

In consideration of the question that was asked about these lectures in which poems were recited in good voice and poems recited on the topic of love, then the conditions for women attending such a lecture it will not be as if there will be a doubt or hesitation by any learned person. (i.e. it will not be permissible) - I has been narrated from Hadhrat Anas (Radhiallaahu-anhu) that Nabi (Sallallaahu alayhi wasallam) had a slave, his name was Anjasha and he had a good voice. Then Nabi (Sallallaahu alayhi wasallam) said Oh Anjasha stop talking do not break the mirror. Qatada says that Nabi (Sallallaahu alayhi wasallam) by mentioning Mirror means women.

On this Moulana Sheikh Abdul-Haq Muhaddith Delwi writes and says Nabi (Sallallaahu alayhi wasallam) ordered

Aujasha to lower his tone and Nabi (Sallallaahu alayhi wasallam) feared that this talk must not penetrate the hearts of the women and evil occur because the stability and steadfastness of a women is weak and such talks take quick effect on their hearts. From this narration it is understood that Nabi (Sallallaahu alayhi wasallam) stopped a person with a good voice from reciting poems with vigour only for this reason that there were women present and there was a possibility that because of his good voice any type of evil thoughts being centred in the hearts of the women and because of his good voice they get effected and involved in evil (mischief).

However in the time of Nabi (Sallallaahu alayhi wasallam)the women were graced and blessed by the presence of Nabi (Sallallaahu alayhi wasallam) in every way there was a possibility that they must not be let astray by a good voice then when about the condition of todays women. The same way men are forbidden to listen to the poetry or recitals of a strange woman in the same way women are also forbidden from listening to the recitals or poems of men. And in the same way it is not permissible for women to attend such lectures in which poems are recited in a good tone or sung.

Remaining is the matter concerning those lectures in which special provisions are provided for women. Then for women to attend such lectures is it permissible or not? The answer for this is that for women to leave their homes is prohibited for this reason, most of the learned scholars have decided that their coming our is not permissible.

If women were given permission to leave their homes to attend Namaaz or lectures and they start coming out then it will be difficult to inquire whether they attended the Musjid or whether they present in the lectures or they went somewhere else, and they came home and use Namaaz and lectures as a excuse. The learned scholars have made this condition that for women to attend Namaaz with Jamaat, lectures, Jumaah and Eidain are not permissible because this is a cause of evil (Mischief).

It is clearly understood from the above mentioned narrations which have been noted.

After pondering and inquiring in this matter that what are the causes of evil?

Without hesitation it is understood that causes of evil are this:

1. **Women uses Namaaz or a lecture as an excuse to leave home and because of her evil desires she goes somewhere else and the people at home think that she is gone to a lecture of Namaaz.**

2. **Women attend Namaaz with Jamaat or a lecture and the men's gaze fall upon her and for this reason there is a possibility of a strange man and woman creating a relationship which is not permissible**

3. **The Woman's gaze falls upon a strange man and there is a possibility of the women being infatuated by the may and the end result is that evil has been created.**

Its remedy is that from the time the woman leaves her home till she comes back that a responsible person who controls her or takes care of her livelihood be by her side.

This is apparent that no one does this. And these women have no guardian in a position where permission will be granted to them to attend Namaaz or lecture, and for this reason the learned scholars have prohibited women from attending such gatherings. Their focus was mostly on this and the condition of the women is according to this. These words of Hadhrat Ayesha (Radhiallaahu-anha) narrations also corroborate this. Because they are given the attribute of creators of evil intentions and doing underhand things to women and in the narrations the meaning of is this. That is that if women were granted permission to leave their homes they will make a good excuse and in their stubbornness they will fulfill their desires. And if the learned scholars did not have insight on this subject then it would have been easy to make provisions for the women in Musjid. And women should've not been prevented from attending Namaazes and lectures. But no theologian have written in any Kitaab in this formation that provisions should be made in the Musjid and let them attend Namaaz with Jamaat. From this it is clearly apparent that by them leaving their homes necessitates evil and they've been prevented from leaving their homes. And it is for this reason lots of Theologians in their phrases used the word when making mention of this in the propositions.

Also from the Hadith mentioned below this topic can be corroborated. Hadhrat Ibne Massad (Radhiallaahu-anhu) narrates that Nabi (Sallallaahu alayhi wasallam) said that

women should be covered from head to toe whenever they leave their homes and Shaytaan stares at them .

Here Nabi (Sallallaahu alayhi wasallam) mentions that by a woman leaving her home there is cause for evil and he says that Shaytaan stares at them leads them astray then takes them to unworthy places or he leads any man astray brings him towards the women and get them involved in evil and looking at the narration that was mentioned in which we have noted, that Nabi (Sallallaahu alayhi wasallam) says that the woman who perform Namaaz in the inner-most portion of her home is better than Namaaz read in the outer portion of the home and that Namaaz read in the outer portion of the home is better than Namaaz rad in the Musjid why is this? Only for this reason that by a woman leaving her home and the place where she is relaxed and protected the further she moves away from there is a greater probability of evil being caused. It is for this reason Nabi (Sallallaahu alayhi wasallam)mentions that is their homes are better for them. Hence it is proven that by women leaving their homes there is a cause of (or for) evil therefore, there is no benefits in making provisions for women to attend lectures and nor is there any effect in its permissibility. Although it is necessary to make provisions for women to be present and attend Namaaz with Jamaat they be granted permission to attend Namaaz and this has not been proven from any Kitaab.

Now looking at the second probability that strange men's gazes falling on women. Although it may seem that in lectures provisions were made to conceal (i.e. for the women) and this is probability sufficient (but in reality)

those who're acquainted with this also know that these concealments which are provided in lectures cannot be sufficient for this (i.e. gazes of the sexes falling on each other). That of the time there are actions done without caution and strange men's gazes fall on women and those people who attend these gatherings have confirmed this. And even if we accept that in lectures those provisions provided for women prevent the men's gazes from falling upon them. Then we take the third probability into consideration the women gazes falling on men. This concealment cannot prevent this. The women from behind the curtain stare at all the people in the gathering. In today's women this sickness of staring is so common that in the women of 1400 years ago this mischief was found but not as much as it is found nowadays. This probability of evil being caused from behind the curtain that was provided for women cannot suffice and prevent this from happening. But in reality this curtain provided for women gives them a chance to stare at men. From this no intelligent person with Imaan and justice in him can reject this, and remember the same way it is Haraam for men to stare at women in the same way it is Haraam for women to look at men.

In this view this Hadith has been noted

It has been narrated from that and both were present in the assistance of Nabi (Sallallaahu alayhi wasallam) told both his wives to conceal themselves says that I thought and said O Rasul of Allaah he is blind and cannot see us. Nabi (Sallallaahu alayhi wasallam) said that both of you are not blind and can see him. From this Hadith it can be clearly understood that for women to

look at strange men is Haraam. When Nabi (Sallallaahu alayhi wasallam) commanded both his wives to conceal themselves. And the companions of Nabi (Sallallaahu alayhi wasallam) had this way that they should lock any holes int he wall and so that women cannot stare at men. And Hadhrat Maaz (Radhiallaahu-anhu) saw his wife staring through a window, then he hit her. It is required our of men to do the same an prevent their women from such things. It is clearly proven that in lectures provisions made for women is not beneficial and this so called concealment made for women cannot prevent this evil from taking place. Especially in the first probability.

The second probability looking without caution from behind this curtain cannot be prevented and the third probability the condition and ways of women are such that their looking cannot be prevented from behind this veil that is provided for them. Now for those who seek insight on this should decide for themselves by granting permission for this view that was provided for women what will it have ?

Hence this topic has been given little attention that finally women are being called to lectures and why it so important to make provisions for this? I lectures such importance is given to women and win Namaaz with Jamaat, Jumaah and
Eidain when they're attending the Musjid why is it that so much importance is not given to the veil of provisions made for women? And if in this the intention for lecture was not intended then is priority and preference will be null and void. And if the person who is giving the lecture has this in mind that from these women he has hope to

gain a lot of benefits and has hope to gain a considerable amount of money then this will also be of the additional factor. concerning the above mentioned for is now permissibility. does the husband have the right to stop the women from attending such lectures? Its answer is this that from topics mentioned before it is understood that for women to attend lectures is not permissible. Hence the husband has all the tight to prevent the wife from attending such gatherings because the learned scholars have sacrificed this motive (reason) and gave the right to the husband that even to understand those necessary principles of Islam they should not be allowed to leave the home.

But with this conditions what after consulting the Aalim the husband could not explain it to her then the women should enquire at a special time with this conditions that it is necessary for her to understand this then it will be permissible for her to come out with this condition also that it is a necessary question. The learned scholars statements explain this. That is the husband has the right to stop the woman from attending gathering and if there comes a the that any topic difficulty comes about and after enquiring from the Aalims the husband cannot explain to her . And in the event there is not difficulty in the topic comes about and the women want to learn these principles concerning Whudu and Namaaz she wants to leave the home and if the husband know these principles and he can show it to her then he has the right to prevent her from going out .

If the woman experiences no difficulty in any which makes finding out necessary then it is not permissible for

her to leave the home.

And if she leaves the home without the husbands permission then every angel in the sky curses her and whatever things she passes they will curse her besides human Jinns. Allama Ibne Haman Sahab Fathul Qadeer says when the women leave their homes with permission it must be with condition that they do not beautify themselves and they should in such a state that men do not turn towards them and their hearts do not desire them .

Hence from this narration this talk can be proven clearly that the husband had the right to stop them from attending lectures because for women to attend lectures is not permissible and to stop those that are not permissible is necessary upon him .

Since in this topic the mention of lectures or lectures have come for the reason it will not be as if not in accordance to mention the Adaab or benefits of lectures in a form of a summary (or condensation) and for this the statements of are sufficient. And it is for this reason this has been noted down with its translation. And it is this .

For a lecture this is suitable that his intention is only this that is to call a person from worldly matters towards the Hereafter and from sins towards righteousness and from greediness towards generosity and to create love for the hereafter and to hate worldly pleasures and to teach them about worship and piety because it is the habit of people that they're overpowered by crookedness and deviated

from the divine code of life and they strive on such things that cause the displeasure of . Therefore it is necessary to restore fear in their hearts and also make them aware and fear forthcoming evils so that it brings about a change in their internal outlook and create eagerness in them for worship, and they repent from sins.

This is the way lectures and advices should be delivered. And if a lecturer lectures is not like this then his lecture will be a burden on both the listener and the lecturer. However, it is said that he is a human in the form of a devil (Shaytaan) he turns the creation (people) away from the straight path and destroys them. Therefore it is necessary for the people to run from this lecture the way they run from a lion, and which ever person has the power should remove this lecturer from the platform of the Muslims and stop the lecture. This is also an action of commanding good and preventing evil and in the same way there are those lectures in which the lecturer is involved in narrating stories and in such lecturer there are a lot of exaggerations while others may not contain all the details and they join lies and they slander people in their lectures. It has been related from the that to sit in such lectures is forbidden because some lectures are beneficial and some destructive. If it is truthful then that person who is in a habit of telling stories, then he start mixing true and false stories and the distinctions between beneficial and destructive lectures does not remain. Imam Ahmed bin Hamble says that if the stories are of Prophets or pious people and has relationship with Deen and his narrations and chain of narrations are correct then I do not find any distress or difficulty in this. Hence it is necessary to refrain from false stories.

However, it is necessary for the lecturer that in his talk he prevents talks of Bid'aah because in states that if a lecturer talks on this things that are Bid'aah then it is necessary to stop his lecture and it will not be permissible to attend his gatherings but only with the intention of falsifying him. If one has the power to falsify this he should go but if he does not have the power he should not go and in the same way when lecturer speaks he turns the people towards hope and they begin committing sins and from his lecture they're full of hope and fear because the mention of such things will verily destroy people. However these talks are easy and lessen the burden on people and they enjoy this and the subject matter of lectures are only tat people are drawn towards it and they praise such talks no matter how it has been said. It is for this reason lecturers have chosen to speak only on hope and Sawaab. and the sinning and disobedience of sinners has increased .

After these statements it becomes the right of the person who supervises the lectures that they should establish the condition that of the Imam it is necessary that he makes preparation for the guidance of his people, and in every town or city a noble Aalim should be appointed so that he could teach the people about Deen. Therefore the Imam should be such a person who is knowledgable and pious that is he abstains from evil and his beliefs are in accordance to the Shariah then he should be granted permission to lecture and whosoever does not have these qualities should not be granted permission so that he may not lead people to Bid'aah or the wrong path just like it is prevalent in our time.

From all these statements the object (meaning) is very clear. It is not necessary to go into further explanation and speech and it is for this reason the humble servants are content with this and they ask help, forgiveness and guidance from Allaah Ta'aala.

If any person is in any doubt that for women to attend lectures is not permissible then for them the doors of advice and lectures are closed.

Then the answer to this is that the doors of advice and lectures is still open and not closed, provided it is with this condition that it is in accordance to the Shariah and they comply with this and the way is this that the women call a pious Aalim to convey the lecture and they listen to the lecture. However, this condition is necessary that the women is from the same house or the other homes (neighbouring homes) are so close to her that if she attends the house in which the lectures is taking place it will not fall in the category of leaving the home. And in the gathering besides the lecturer or the residents of the house there are no group of strange men there, and the lecturers talk must be in accordance to the Qur'aan, Hadith, Seerat and the pious servants, false stories or established narrations must not be mentioned in the lecture. The intention of the lecturer must be to teach and advise and the listeners intention must be to learn Deen and to gain benefit and advice from the talks of and his then in accordance to this it will be permissible for the women to listen and for the lecturer to speak in such a place. However, remember that today to lecture in homes have become a common practice and women are lecturing in homes because it is a customary practice and in these

customary talks most of the time there are talks taking place without any consideration which are not permissible in Shariah. Firstly the only reason for the lecture is to complete the custom. Secondly if the women gather from far off places that from such far places that prevention of them coming out is necessary the reason being that by their coming out evil becomes apparent, or evil prevails. Therefore the order for women attending such lectures has already been mentioned.

For a lecturer to lecture especially to a gathering of women is proven from Hadith. It has been narrated from Hadhrat Abu Saeed Khudri (Radhiallaahu-anhu) that women asked Nabi (Sallallaahu alayhi wasallam) that in his gathering of lectures and advices men over power us that is that men are present everyday and because of this we (i.e. the women) do not get a chance to participate in these lectures and advices and it is for this reason that you (i.e. Nabi (Sallallaahu alayhi wasallam) from your side stipulate a certain day for us. Then Nabi (Sallallaahu alayhi wasallam) promised them one day and on that day Nabi (Sallallaahu alayhi wasallam) should go to the women and advise them.

From this Hadith two things become known:

Firstly although women should attend Namaaz with the men in the Musjid, but in the gathering of lectures and advices of Nabi (Sallallaahu alayhi wasallam) there were men present in assistance of Nabi (Sallallaahu alayhi wasallam) the women should not participate, and the reason for not participating is this because men were present. The explained this to Nabi (Sallallaahu alayhi

wasallam) and requested him to stipulate a certain day for them.

Secondly in the gathering of women it is permissible for a pious Aalim to go and lecture and this is necessary in Shariah which is proven from the action of Nabi (Sallallaahu alayhi wasallam). Therefore if in the gathering of women it is free from evil effects which have been mentioned above and they request for advices then for a religious Aalim to go and lecture there, there will be no difficulty .

All praises are due to Allaah Lord of the Worlds and greetings and salutations on his Prophet Muhammad (Sallallaahu alayhi wasallam).

After this in Shabaan 1334 after Hijrat a person put forward a question to this humble servant concerning the permissibility or none permissibility of women entering or going to lectures which are taking lace in a gathering? The question was a Hanafi it is for this reason this humble servant has noted the answer according to the Hanafi School of Thought and thought it to be sufficient to state the statements of the leading Scholar of the Hanafi School of thought. However, the answer in a way is long, it for this reason it has been compiled in a book form and kept to its name .

And Hajee Abdul Rahman Sahab has printed and published this at this time I would like to mention that I did not write this book because of any debate and not do I have so much time to waste on such talks. I was asked a question whatever I've thought to be correct is being made

clear. According to the Hanafi School of Thought there is sufficient proof present for its condition for dislike. And the principle of Hanafi School of Thought Kitaabs give the same order which are mentioned . It is for this reason that any Hanafi Aalim oppose this then with affirmity he will leave the principles of Hanafi Mazhab and he will write in the manner he finds suitable to him. And in this condition it is not necessary for me to show consideration towards this.

However, today 11 Zil Qadha 1334 Hijri my gaze fell upon a booklet its name is . After looking at it, it became known that its author whose name is . He does not accuse the author of only but Allama Aini, the Imans of Hanafi Mazhab and other pious people clearly and indirectly he accuses them of opposing the Hadith. They opposed the commands of Nabi (Sallallaahu alayhi wasallam) and they did not understand the meaning of Hadith. He slanders Hadhrat Ayesha (Radhiallaahu-anha) etc.

This is all in its place but if you look at from the beginning to end you will find one or two links that are in accordance to the accepted answers concerning the subjects in although he claims to understand Hadith. He does not know or even understand the meaning of Hadith nor does he have any connection with it.

However, will not be considered by any understanding knowledgeable person. It should not be from this way of thinking that people get misled that the Hanafi by mentioning that it is Makrooh for women to come out is without proof.

I've found it suitable to explain the question clearly and the Hadith of Nabi (Sallallaahu alayhi wasallam), the narrations of the Sahaba and the sayings of the pious people will be given with complete proof. With this intention to explain and clarify this (question) I've written this.

I hope that the learned scholar and the understanding derive benefit from this and they understand the reality of this Masaala and be saved from being left with a decision.

This is apparent that learned scholars of Hanafi (Radhiallaahu-anhu) they do not reject this that in the time of Nabi (Sallallaahu alayhi wasallam) women should attend Eidain and five times daily Salaat with Jamaat. They accepted this and call it out in the loud voice. Therefore it is not beneficial and sufficient bringing Hadith to oppose the Hanafi's and proving that in the time of Nabi (Sallallaahu alayhi wasallam) women were allowed to attend Jamaat but the discussions in this whether this order remains or not? Concerning this topic and its subject we explain this int different sections in detail.

Was it stressed for women to attend Namaaz like the way it was stressed on men or not?

In this section no Hadith can be put forward to prove that it was stressed for women to attend Jamaat. As far as we saw in the Kitaabs of Hadith and Studied the of Hadith I've not come across a narration to substantiate this. But found a few Hadith that oppose this (i.e. women attending Jamaat.

It has been narrated from Hadhrat Umar Hurraira (Radhiallaahu-anhu) that Nabi (Sallallaahu alayhi wasallam) said that if there were no women or children in the homes then I would perform Esha Namaaz and order the youngsters to burn the homes.

This warning that Nabi (Sallallaahu alayhi wasallam) is for those people who were not present in Esha Namaaz with Jamaat. From this Hadith every person will understand with ease that those men who did not attend Esha Namaaz with Jamaat Nabi (Sallallaahu alayhi wasallam) intended to punish them by way of burning. But because of women and children being present in the home they were prevented from completing this task. The mentioning of women in this Hadith proves that they're not responsible to attend Jamaat and it is not stressed for them to attend or else they should be guilty of this crime and punishment should be necessary for them, and by them being at home the mens punishment should not be prevented.

However because they're not present in Jamaat they do not become guilty of breaking the laws of the Shariah is for this reason the intention to punish the man was prevented. In the same way all those Hadith coming in front gave proof to this that it is not necessary for women to attend Jamaat.

Is it better for women to read Namaaz at home or in the Musjid?
Hadhrat narrates from Nabi (Sallallaahu alayhi wasallam) that Nabi (Sallallaahu alayhi wasallam) the best Musjid for a women is the inner-most portion of their

home.

Rasulullah (Sallallaahu alayhi wasallam) says that women's Namaaz that is read in the inner-most portion of the house is better than that Namaaz read in the verandah and that Namaaz which is read in the verandah is better than that Namaaz read in an open space and that Namaaz read in an open space is better than that Namaaz which is read outside the house.

Abu Hamad Saaid's (Radhiallaahu-anhu) wife says that Nabi (Sallallaahu alayhi wasallam) told me that I know that you would like to read Namaaz with me but however, that your Namaaz which is read in the inner most portion of your home is better than the Namaaz read in the verandah and Namaaz read in the verandah is better than the Namaaz read in an open space and the Namaaz read in an open space at home is better than the Namaaz read in the town's Musjid and the Namaaz read in town Musjid is better than Namaaz read in my Musjid (i.e. Musjid-e-Nabawi).

And brought this Hadith in a gathering to enforce the idea in this its has been added that listened to this from Nabi (Sallallaahu alayhi wasallam) to such and extent that she ordered the housefolk to make the innermost portion of the home which is extremely dark a place for Namaaz and she read Namaaz in this place until she passed away and that the narrator of this Hadith is a authentic narrator besides . And he showed that is a reliable person.

Hadhrat Abdulah Ibne Masood (Radhiallaahu-anhu)

relates that Nabi (Sallallaahu alayhi wasallam) said that Namaaz read in the inner portion of the room is better than the Namaaz read in outer portion of the room and that Namaaz which is read in the closet in the room is better than Namaaz which is read in the inner portion of the room.

* By closet is meant that place which is in the inner most portion of the house which is made to keep one personal belongings and money.

It has been narrated from Ibne Masood (Radhiallaahu-anhu) he says that for a women to read Namaaz in the innermost portion of her home is better than Namaaz read in the verandah and Namaaz read in the verandah is better than Namaaz read in the homes open space and Namaaz read in the open space at home is better than Namaaz read elsewhere. Then he said verily when women leave their home Shaytaan stares (or stalks) them.

states this in and the narrator of this Hadith is authentic.

It has been narrated from Ibne Masood (Radhiallaahu-anhu) that he swears on an oath and he stresses on this oath hat for a women to read Namaaz in the inner portion of her home is better than Namaaz read in any Musjid besides Haj and Umrah besides that women who reaches such an age she has no desire for a husband and she is in old age.

The narrator asked what is meant by old age. He says that she becomes so old that her feet become weak and

because of this her footsteps get closer.

Narrates this in and all the narrators are reliable people.

It has been narrated from Ibne Masood (Radhiallaahu-anhu) that any Namaaz of a women is not more beloved to Allaah than that Namaaz read in the darkness of the inner portion of her home.

It has been narrated from Ibne Masood (Radhiallaahu-anhu) that women should be covered from head to toe whenever they leave their home Shaytaan stares at them and verily they're close to Allaah in this condition when they're inside their homes. has noted this from reliable narrators.

It has been narrated from Ibne Masood (Radhiallaahu-anhu) that women should be covered from head to toe and verily women leave their home in this condition without any fault in them, then Shaytaan stares or (stalks) them and tell then whomsoever they pass they will feel good and verily women dress up and the housefolk ask them that where do they intend going to. They say they're going to visit the sick or to a funeral or to the Musjid for Namaaz but however the women's worship is not better than the worship done inside her home.

Narrates this from reliable narrators.

From all these Hadith the detailed explanation clearly proves this.

There is no stress for women attending Jamaat but the opposite of this is that its better for women to read Namaaz at home. (look at all the above hadiths).

The women in the time of Nabi (Sallallaahu alayhi wasallam) should attend Namaaz with Jamaat because permission was granted to them and not disliked and not because of emphasis or it was beneficial or it was liked (or preferred) (look at Hadith no. 4,5)

Although it was permissible the saying and teachings of Nabi (Sallallaahu alayhi wasallam) for them was this that they should read Namaaz at home and he gives warning for this and explains its benefits (look at Hadith no. 4).

The extra that Hafiz Haithamy mentions and noted down clearly proves this that practised on the teaching and warning of Nabi (Sallallaahu alayhi wasallam) and till her death she read Namaaz in the inner-most portion of her home and this was very essential to follow Nabi (Sallallaahu alayhi wasallam) and this was his wish.

After inquiring in Hadith No 5. This is clearly proven that Nabi (Sallallaahu alayhi wasallam) says that by women leaving their homes is a cause of evil and for them to stay in their inner-most portion of the home is a cause for them to gain closeness to Allaah. And it is for this reason in Hadith no. 8,9 Hadhrat Ibne Masood (Radhiallaahu-anhu) puts emphasis on his oath and says that the woman's every Namaaz which is read in the inner-most portion of the home is better than the rest.

In Hadith No. 6,2,3 and 4 from the sayings of Nabi

(Sallallaahu alayhi wasallam) this proven that the women who reads Namaaz in the inner-most portion of her home is better than Namaaz read in the verandah, and Namaaz read in the verandah is better than Namaaz read in a open space and Namaaz read in an open space (of the home) is better than Namaaz read in the town Musjid and Namaaz read in the towns Musjid is better than Namaaz read in Musjide Nabawi.

Therefore, what doubt remains that for the women to attend Jamaat and to attend Musjide Nabawi was not because it was of benefit or (preferred) but it was allowed.

Therefore how sad it is for these people who instigate and call women to the Musjid to attend Jamaat. They teach things which are against the happiness and wish of Nabi (Sallallaahu alayhi wasallam)'s teachings. And anger is caused when they portray this to be Sunnat and they take this action of theirs as if they're reviving the Sunnah.

And if it was Sunnat for women to attend Jamaat they why did Nabi (Sallallaahu alayhi wasallam) mention that the towns Musjid is better than his Musjid and Namaaz in the home is better than Namaaz in the Musjid?

Because in this form for women to read Namaaz alone is as if they're leaving out a Sunnah.

Then to leave out a Sunnah you get more Sawab and by doing a Sunnah you get less!

And what by Nabi (Sallallaahu alayhi wasallam) requesting women to read Namaaz at home is as if he was requesting

them to leave out a Sunnah.

It seems as if those people thing they're more pious than Nabi (Sallallaahu alayhi wasallam) and feel that their Musjid is better than Musjide Nabawi.

According to Hadhrat Anas (Radhiallaahu-anhu) narration to read one Namaaz in Musjide a person get the Sawaab of 50 000 Namaazes

It has been narrated from Hadhrat Anas bin Malik (Radhiallaahu-anhu) that Nabi (Sallallaahu alayhi wasallam) said that a persons Namaaz in his home he will get the Sawaab of one Namaaz and his Namaaz in the Musjide is equivalent to 50 000 Namaazes.

Although Musjide Nabawi has these benefits nevertheless women who read Namaaz in the towns Musjid is better than reading in Musjide Nabawi and the Namaaz read in the home is better than the town Musjid and Namaaz read in the verandah is better than Namaaz read in the open space and Namaaz red in the inner-most portion of the home is better than the verandah. So from this it is clearly proven that the further away a women moves from her place of concealment and protection in the same ways Sawaab becomes less - and why is this? Only for this reason the further she moves from home the greater the cause of evil otherwise there will be no cause for Sawaab to become less.

By men going far out there is no cause for evil that is why by them moving further increases the Sawaab.

It has been narrated from Hadhrat Moosa Ashery (Radhiallaahu-anhu) that Nabi (Sallallaahu alayhi wasallam) said that those people who come from far for Namaaz their Sawaabs are more and even more than this is for those who come from even further.

It has been narrated from Hadhrat Jaabir (Radhiallaahu-anhu) that when Bani Salma intended to come closer to the Musjid Nabi (Sallallaahu alayhi wasallam) told them they should stay in their homes. Because coming from far for every step you take you get Sawaab.

And he also said this that with permission being granted these conditions must also be found. That women should not use perfume when coming out, They should wear simple clothing and they should not wear jewellery that shines out.

It has been narrated from Jainab Saffifa (Radhiallaahu-anhu) that Nabi (Sallallaahu alayhi wasallam) said that when women come out for Namaaz they should never wear scent.

and they narrate from Zainab (Radhiallaahu-anhu) that Nabi (Sallallaahu alayhi wasallam) said that which ever women decides to read Namaaz with Jamaat then on that night she should not use scent.

It has been narrated from 's wife Jainab (Radhiallaahu-anha) that Nabi (Sallallaahu alayhi wasallam) told us women that whenever you intend to come to the Musjid then do not wear scent.

It has been narrated from Abu Hurraira (Radhiallaahu-anhu) that Nabi (Sallallaahu alayhi wasallam) said do not stop the servants of Allaah (i.e. the women) from entering the Musjid but they should go in a very simple condition.

The meaning of is that they do not use scent or perfume is that women who does not have any scents (perfume) on her in the same way said this and this is the statement of . And in the meaning of is an undesirable scent.

By mentioning it is meant that perfume is not used.

All such things that set the desires of a person in motion just like attractive clothing, jewellery which shines out and adornments of oneself fall in the same order of perfumes.

From this Hadith it is clearly proven were granted permission to enter the Musjid with these limitations and conditions.

So this is apparent that if these conditions are not practised upon and permission is granted to the women it is as if to grant permission against the command of Nabi (Sallallaahu alayhi wasallam). Can anyone say this that women of today who attend the Musjid and Eidain adhere to these conditions?

Do they not wear beautiful clothing? or do they not put on jewellery that shines out? And do they adhere to the condition of using simple clothing without any perfume or smell on it? If any person without any apparent reasons claims this to be true and say that they do this. In answer

to this for the people who seek insight on this view it will be mentioned in the 3rd chapter.

However, the author finds it wrong for a person to be conceited in falsehood, without any doubt they see the condition and the command of Nabi (Sallallaahu alayhi wasallam) being broken or opposed from this it is understood the permissibility for today's women does not remain for this reason because they do not abide to the conditions of permissibility and for them to practice on this is difficult and if after seeing all these Hadiths any understanding person will not have any doubt that in the time of Nabi (Sallallaahu alayhi wasallam) women were allowed to attend Namaaz because permission was granted not because it is beneficial or preferred for women to attend.

However, today those people who claims to follow Hadith think that for women tot attend Jamaat Namaaz and Eidain is Sunnat. But Sunnat is also emphasized. Everyone knows that the Sunnat which is emphasized by leaving it out is the cause for reproach or rebuke and that person who leaves it out often become worthy of punishment. Just like for men to attend Jamaat is Sunnat - Maukkida. If any person who does not attend Jammat is rebuked and that who constantly leaves it out and makes a habit if it is worthy of punishment.

Why did Nabi (Sallallaahu alayhi wasallam) intend to burn those people who do not attend Esha Salaat with Jamaat? It is for this reason they made it a habit not to attend Esha Salaat. And if it was Salaat Muakhida for women to attend Namaaz with Jamaat then should become worthy of

punishment because she performed Namaaz in the inner-most portion of her home till her death. And if women to attend Jamaat was preferable and beneficial then should not tempt the women to read Namaaz at home but however she had the wish and desire to read Namaaz behind Nabi (Sallallaahu alayhi wasallam).

We have mentioned these Hadiths in the formula here to break the spell of wrong explanation which the claimants of the practise of Hadiths have claimed and shown that for women to attend Jamaat is Sunnat.

And bringing forward the correct meaning of Nabi (Sallallaahu alayhi wasallam) Hadiths the reader will be able to compare and justify that the claimants of the practices of Sunnats claims from these Hadiths till were it proven.

Do not stop the women from being part of the Musjid when they seek permission.

No person must prevent the member of his family from going to the Musjid.

Do not stop the women folk from attending the Musjid.

whenever any of your wives seek permission to attend the Musjid then verily you shall not stop them.

These Hadiths have been mentioned m in this and we have noted it down here in the same way. But what is in these Hadiths? Only this that the husbands have been prevented from stopping their wives from attending the

Musjid. From these Hadiths this can never be proven that is Sunnat or Muakhida or for women to attend the Musjid. The women in the time of Nabi (Sallallaahu alayhi wasallam) were allowed to attend the Musjid then by this allowance and permission they had the right to benefit from it. For this reason the men were not permitted to prevent them.

Secondly in the time of Nabi (Sallallaahu alayhi wasallam) one of the benefits of the women going to the Musjid was this that there was a great necessity to learn and it was necessary for them to attend the Musjid so that they could see and learn the actions of Namaaz. If they wanted to inquire anything they could ask.

Thirdly in the blessed time of Nabi (Sallallaahu alayhi wasallam) people were safe from evil. In that time the men did not prevent the women because of the fear of evil.

It has been narrated from Hadhrat Umar (Radhiallaahu-anhu) that Nabi (Sallallaahu alayhi wasallam) give the women permission to attend Namaaz at night.

It has been narrated from Hadhrat Umar (Radhiallaahu-anhu) that Nabi (Sallallaahu alayhi wasallam) when your women folk seek permission to attend Musjid at night then grant them permission.

From these Hadith this is only proven that women were granted permission and allowed to attend the Musjid.

Says that if it was necessary for women to attend the Musjid then they should not have this conditions that they

must seek permission from their husbands.

Because it is not necessary to seek permission for compulsory worship then from this preferability is not proven. Just like how we have made mention of it before.

It has been narrated from Ibne Abbas (Radhiallaahu-anhu) that Nabi (Sallallaahu alayhi wasallam) said that Nabi (Sallallaahu alayhi wasallam) should take his wives and daughters for Eidain.

From this narration only this is proven that in the time of Nabi (Sallallaahu alayhi wasallam) women were only allowed to attend Eidain and Nabi (Sallallaahu alayhi wasallam) should take his daughters and wives for Eidain. however, only front he proof of taking them the proof of it being Sunnat or preferred cannot be proven.

It has been narrated from Hadhrat Ayesha (Radhiallaahu-anha) that Nabi (Sallallaahu alayhi wasallam) should kiss few of his wives while in the condition of fasting and Nabi (Sallallaahu alayhi wasallam) had more control of his desires than any of you. And in another narration that Hadhrat Ayesha (Radhiallaahu-anha) said who from amongst you have control over their desire the way Nabi (Sallallaahu alayhi wasallam) had control?

From this Hadith although it is proven from the action of Nabi (Sallallaahu alayhi wasallam). It cannot be proven that in the condition of fasting it is Sunnat or Musthab to kiss the wife. But Hadhrat Ayesha (Radhiallaahu-anha) indirectly shows that it is better for people not to do this. Because Nabi (Sallallaahu alayhi wasallam) had control

over his desires and by kissing there will be no possibility of leading into something else, and in people for them to have control over their actions is very rarely found for this reason there is a great possibility of leading to something else. (but to abstain from this is better).

says that we have been commanded and those women where in the conditions of menstruation and the young and also those women in the state of Purdah should be taken to the Eidgah. But those women in the state of menstruation should only participate in the congregation (talk) and Dua, and they should keep away from the place.

Says that Nabi (Sallallaahu alayhi wasallam) said that young women and women who observe purdah should come out or be taken. They all should be present in the Eid congregation and Dua and those women in the state of menstruation should keep way from the place of Namaaz.

Nowadays those people who only act on Hadiths use these two hadiths as their strongest proof because in these Hadiths there is a word used to command and necessitate from which they try and prove its emphasis or at least its preferability. But they have misunderstood the actual meaning of this Hadith.

We will explain this in detail:

This is apparent that the word used for command can be used in 3 meanings. Sometimes it is used to necessitate just like and sometimes for preferability just like and sometimes to show allowance just like .

Even if the actual command is to necessitate then from presumption it is proven that it does not mean to necessitate then it will be referred to as Mustahab (preferable) or (allowed). Now here we have to see that the word used for command concerning women attending Eidain what is meant by it in this Hadith. Also remember with affirmity it does not mean to necessitate because no one accepts this that it is necessary for women to attend Eidain (and if in this instance it was necessary) then for men to attend should also be compulsory. But it is not compulsory for men then for it to be necessary for women what is meant by this? And even the claimants of the practices of Hadiths do not accept it to be fardah.

For this reason we did not find it necessary to elaborate on this topic. Now the second possibility remains that by their word or commanding word used it is meant that it is preferable ( ) we say it does not even mean this because there are different proofs for it.

The first proof is that Nabi (Sallallaahu alayhi wasallam) mentions clearly that for women to perform Namaaz in the inner-most portion of her home is better than the Namaaz performed in the Musjid. And in this chapter we have explained this in detail. Nabi (Sallallaahu alayhi wasallam) also mentions that for a women to read Namaaz in the inner-most portion of her home is better than reading Namaaz in his Musjid (in which a person gets the reward of 50 000 Namaazes). And besides this there is not reason for women to move further away from the place where she is protected and concealed and b moving further away her

reward becomes less. Look at Hadith no (3,4,5,6) hence you will find all the information on women attending congregations, women gazes falling on men and women coming out during the day time in these Hadiths.

Therefore from the correct understanding of these Hadiths this can be proven that to attend Eidain is no Mustahab because the exemptions of Eid Namaaz is not made in those Hadiths.

Second proof is this that if it is not beneficial and better for women to attend Jamaah and the five compulsory Namaazes then how can it be better and beneficial for them to attend Eid which is not even compulsory? Third proof is this that Nabi (Sallallaahu alayhi wasallam) did not tempt or explain any benefit for the women who attended Eid, from which it can be proven that for them to attend Eidain is Mustahab and liked.

Therefore if it is not necessary and Mustahab then the only possibility is that it is permissible. And the correct understanding of the saying of Nabi (Sallallaahu alayhi wasallam) sayings is that to allow women to attend Eidain or for them to go then they should not be stopped because for them to attend is allowed and we accept this fact that for women to attend in the time of Nabi (Sallallaahu alayhi wasallam) was allowed.

For women to attend Jammat is it still permissible or not?

In the time of Nabi (Sallallaahu alayhi wasallam) women were granted permission to enter the Musjid but after the time of Nabi (Sallallaahu alayhi wasallam) during the time

of the Sahabas conditions changed and sinning and evil intentions started and the Sahabas prevented women from attending the Musjid. And this prevention was taken out from the order (commend) of Nabi (Sallallaahu alayhi wasallam) will be explained.

Therefore the Ulama of the Hanafi School of Thought have accepted that nowadays permission will not be granted to women to attend Jamaat, but in the time of Nabi (Sallallaahu alayhi wasallam) for a women to read Namaaz at home was beneficial and better but nowadays it has become necessary.

For this order the Hanafi's mention these proofs:

It has been narrated from Hadhrat Ayesha (Radhiallaahu-anha) who says if Nabi (Sallallaahu alayhi wasallam) had seen the ways the women had chosen nowadays he should have objected and stopped them from entering the Musjid the way the women of Bani Israeel were stopped.

The women of Bani Israeel being stopped from the Musjid is proven from this Hadith which narrates with its correct chain of narration from who in turn narrates from Hadhrat Ayesha (Radhiallaahu-anha). Its words is this. Hadhrat Ayesha (Radhiallaahu-anha) says that women of Bani Israeel made legs of sticks so that they could become taller and look at the men in the Musjid then Allaah made it Haraam for them to attend the Musjid and he made them menstruate and this narration stops at Hadhrat Ayesha (Radhiallaahu-anha) but it falls in the order of being .

Because such a talk cannot be said from logic and decision.

they all take this narration to be in the order of and accept it to be correct. Therefore from this Hadith these statements proven

The women of Bani Israeel should attend the Musjid for Namaazes and they had permission for this. When the women decided to make legs out of sticks so that they can become taller to see the menfolk Allaah made it Haraam upon them to enter the Musjid. Therefore for the women of Bani Israeel it was the order of Allaah Ta'aala that because of their wrong intentions and evil being caused it was Haraam for them to attend the Musjid. And from Hadhrat Ayesha (Radhiallaahu-anha) this is clearly proven that after the time of Nabi (Sallallaahu alayhi wasallam) the women had chosen such ways that if Nabi (Sallallaahu alayhi wasallam) had seen this he should have objected and prevented the women from entering the Musjid the way the women of Bani Israeel were prevented.

Therefore the evil thoughts and evil being apparent is proven from Hadhrat Ayesha (Radhiallaahu-anha)'s Hadith. And at the time when evil and wrong thoughts became apparent then for the women to attend the Musjid will be forbidden, this is proven from the command of Allaah which was placed on the women of Bani Israeel.

Then with affirmity for the women of because of wrong thoughts and evil being prevalent it will be Haraam for them to attend the Musjid.

It is for this reason that those divine laws that were put on the previous Ummat if they're not cancelled then fir us to follow and obey it is necessary and compulsory just like the way we follow and obey our Shariah.

which means that Allaah speaks to Nabi (Sallallaahu alayhi wasallam) and mentions follow the guidance of Shariah of the prophets before you.

Hadhrat Ibne Abbas (Radhiallaahu-anhu) your Rasul (Sallallaahu alayhi wasallam) is from amongst those who have been ordered to follow the previous Ambiya (Alayhimus Salaam).

But because the Kitaabs of the previous Shariahs were not protected it is for this reason the present Kitaabs laws are not necessary for us to act upon. Simply for this reason that it cannot be confirmed that the laws were the laws of Allaah.

However, if Nabi (Sallallaahu alayhi wasallam) said that this was the law in the previous Shariah and the law was not cancelled in our Shariah then with affirmity it will be necessary and compulsory for us to act upon it just like we act upon the laws of out Shariah.
When from this Sahih Hadith it has been proven that in the time of this evil and wrong doing for the women of Bani Israeel Allaah made it Haraam for them to attend the Musjid then with affirmity this law will apply to the women of the followers of Nabi (Sallallaahu alayhi wasallam) and it is necessary to follow this law and also the command of Allaah. And for women to enter the Musjid is Haraam

because this is the command of Allaah. This proof is clear and apparent and there is not doubt in it. Because in its composition there is 2 Sahih Hadiths and one Ayaat (verse) which indicates clearly to the claimants. However, it is possible that a few people may doubt that which was mentioned therefore it is for this reason in compilation of the Kitaab we answer their doubts for their benefit.

The only time it becomes necessary for us to follow the previous Shariahs laws when in our Shariah there is no law opposing the previous Shariah's laws and this fact cannot be disputed in this manner. But our Shariah has opposed this law of forbiddance and granted permission for women to attend the Musjid then the first law (concerning women being allowed in the Musjid) is cancelled and it is for this reason to prove the forbiddance of women coming and attending the Musjid it was to prove from a law which has been cancelled.

This way of thinking is wrong because from this Hadith it is proven that the women of Bani Israeel should read Namaaz in the Musjid and they had permission to do so, but when they started committing evil and had wrong thoughts then at that time it was made for them to attend the Mushid therefore in the Shariat of Bani Israeel this law was passed because of evil and sinning becoming apparant women were forbidden from entering the Musjid and our Shariat did not cancel this law.

Remaining are those women who were allowed to enter the Musjid this was because evil was not prevalent at the time. This permission which was granted in a time where there was not evil being apparent cannot negate the law of

forbiddance in the time of evil being apparent. In the time of Nabi (Sallallaahu alayhi wasallam) there were no evil thoughts and evil being apparent which will constitute the law of forbiddance and prevention being enforced. From the Hadith No 29 of Hadhrat Ayesha (Radhiallaahu-anha) this is clearly established and she says that if Nabi (Sallallaahu alayhi wasallam) saw these conditions he should have objected or if he was presents in this time and from these words this is clear that these conditions of evil and sinning were not present in the time of Nabi (Sallallaahu alayhi wasallam). Therefore the permission granted is that time without any doubt cannot oppose or negate this law of forbiddance.

To say that in the time of Nabi (Sallallaahu alayhi wasallam) there was no evil is incorrect because few people with the intention of gazing at women stated in book s..... and few of their gazes do not fall on the women. Concerning this, this verse was revealed . And in Timizi Shareef it is mentioned that in the time of Nabi (Sallallaahu alayhi wasallam) one Sahaba knowingly committed adultery with a women and in doubt someone else was caught and it was close that Nabi (Sallallaahu alayhi wasallam) gave the order for him to be stoned. The criminal say the innocent person being blamed and admitted to the sin and he was stoned. Therefore when at the time of Nabi (Sallallaahu alayhi wasallam) if such type of happenings were found or proved then it could be correct to say that in the time of Nabi (Sallallaahu alayhi wasallam) because people were protected from evil permission was granted and after the time they were prevented because of evil.

The reason for this forbiddance of Nabi Israeel women from the Musjid was because of their wrong intentions. In Hadhrat Ayesha (Radhiallaahu-anha) statement she makes the connection of improper ways towards women.

From joining those two Hadiths this is clearly established the reason and command for the prevention of women attending the Musjid was because of evil and because the women had evil intentions - and this Hadith and Ayaat that was mentioned in the establishes that men have evil intentions, not women. (That is why this event is free from the original command) i.e. the preventions of women from Musjid. That is why this event does not fall in the command of prevention (i.e. for men) and the reality is this that if the women's intention is clear then from the evil intention of men the crime will not be to such an extent like the extent of the crime caused by a women because of their evil intentions. That is why for the women of Bani Israeel when they intended evil at that time the low for forbiddance of them entering the Musjid was revealed.

In the say way in the Ummat of Nabi (Sallallaahu alayhi wasallam) this command for the prevention of women only when they started having evil thoughts.
If the women because of the evil intentions of men distant and they cannot be seen then those events were will not necessitate any doubt and because of one or two happenings in the time of Nabi (Sallallaahu alayhi wasallam) this time of Nabi (Sallallaahu alayhi wasallam) cannot become a time of evil and sinning being prevalent.

By mentioning the time of evil and sinning it is meant that is such a time were evil becomes common. From this

Hadith of Hadhrat Ayesha (Radhiallaahu-anha) this is clearly understood that this condition became apparent after the time of Nabi (Sallallaahu alayhi wasallam). From the Hadith that Hadhrat Ayesha (Radhiallaahu-anha) mentions this can be proven in another way.

Hadhrat Ayesha (Radhiallaahu-anha) says that if Nabi (Sallallaahu alayhi wasallam) had seen the way the women had chosen after his time then verily he should've stopped them from the Musjid. From this Hadith clearly this is established that in the blessed time of Nabi (Sallallaahu alayhi wasallam) the evil ways of women were not apparent. This happened after the time of Nabi (Sallallaahu alayhi wasallam) meaning of the words of Hadhrat Ayesha (Radhiallaahu-anha) is this that the command for its prevention is necessary. And to emphasise its necessity they included a and mention which means necessary to stop. Therefore from the words of Hadhrat Ayesha (Radhiallaahu-anha) this is proven that it is necessary to enforce the (commands) or law of prevention because of the appearance of improper ways. That is why it is established that evil ways are prevalent in society then command for its necessity and prevention will be established. Otherwise its necessity will not remain correct.

And from this Hadith it is established that the prevailing of evil ways only took place after the time of Nabi (Sallallaahu alayhi wasallam).

Hence its necessity i.e. the command for its prevention automatically becomes established.

in doubts this proof that this statement of Hadhrat Ayesha (Radhiallaahu-anha) cannot entirely prevent the women. Because Hadhrat Ayesha (Radhiallaahu-anha) command for the prevention was pending on such a condition which was not apparent, they this command for prevention will also not exist. Because for a condition to be enforced at applied its condition must be necessary. (for example: prevention of women attending Musjid will only take place when evil is found).

That is why this can be mentioned i.e. Nabi (Sallallaahu alayhi wasallam) did not see these ways (of the women) that is why he did not prevent the women.

Therefore the permission for entering the Musjid for women is till remains applicable.

statement is correct that Nabi (Sallallaahu alayhi wasallam) did not see these way therefore he did not prevent the women from entering the Musjid. But when he further mentions is according to him because we've just mentioned that from the statement of Hadhrat Ayesha (Radhiallaahu-anha) statement that improper ways necessitate the law for prevention. Therefore the statement of that although evil ways one found the law for them attending Musjid remains applicable how can this be correct? Yes if Ibne Hajr does not accept this necessity that is by evil becoming apparent does not necessitate the command for its prevention which is understood from decision and statement. Then there are two answers for this.

Firstly we take proof from Hadhrat Ayesha (Radhiallaahu-

anha) which she proposed and from the statement is necessity is established that is that Hadhrat Ayesha (Radhiallaahu-anha) because of evil be apparent has established the command and necessity for its prevention do not accept this and shows the thoughts of Hadhrat Ayesha (Radhiallaahu-anha). We take proof from the statement of Hadhrat Ayesha (Radhiallaahu-anha) and not from the decision of .

Secondly it is that Hadhrat Ayesha (Radhiallaahu-anha) because of evil be apparent shows the necessity and command for its prevention is not only because of her choice or thought but she thought it to be the command of Allaah. And she had the narration of the women of Bani Israeel present with her as strong proof.

Therefore this is established that because evil is apparent and the command for its prevention is necessary then for to say that Nabi (Sallallaahu alayhi wasallam) didn't see these evils and didn't mention any prevention from it for this reason the command for its permissibility is still applicable is not correct in any way.
And its example is this that in grape juice until the quality to intoxicate is not found it will be correct to say this concerning it that if it changes into liquor it will be to drink it.

However, if someone says this can never be correct in any way which means because it was not liquor that is why it is not Haraam and the order of it being Halaal still remains applicable which means that after turning into liquor the law for it being Halaal still remains and the order for it becoming Haraam did not become applicable. This

can never be correct Also has this doubt in this proof that if evil becoming apparent necessitates the command for its prevention then Allaah Ta'aala knew that evil is going to become apparent. Why did he not send the commend for its prevention.

Verily Allaah Ta'aala knew that evil would prevail but it did not prevail then and it is not necessary to send the command before it prevails, otherwise these commands which were made during a certain time then none of these commands could be defended against the objection of .

The command for Tayamum was revealed in that journey when the necklace of Hadhrat Ayesha (Radhiallaahu-anha) got lost and it was in such an area where there was no water when the people became worried Hadhrat Abu Bakr (Radhiallaahu-anhu) reprimanded Hadhrat Ayesha (Radhiallaahu-anha) which caused her distress after this the order for Tayahum was revealed. They anyone can mention to that Allaah Ta'aala knew that these necessities will become apparent and water will not be found. Why didn't Allaah reveal the command to make Tayuamum from before this? And in this way there are thousands of laws which were revealed after specific happenings caused at specific times if in all of this there is a doubt then whatever answer Ibne Hajr will give to them we will give the same answer to his objectives.

Secondly is this that verily Allaah had knowledge of this that evil will become apparent, and he already revealed an Ayaat concerning the command for its forbiddance, which

means that he made it Haraam for the women of Bani Israeel to enter the Musjid. Therefore there was no necessity to reveal another Ayaat concerning this. However, it is sufficient that Nabi (Sallallaahu alayhi wasallam) made mention if the command of the previous Ummat in front of us.

also had this doubt that because if evil its prevention became necessary then it should for those women who have evil intentions and who're involved in evil. To stop all the women is incorrect when evil and evil thought get manifested in a women then it is difficult and virtually impossible to verify which of these women have evil thoughts and are involved in evil.

And if a few women permission for them to attend remained then all the women will make this plan and attend thus saying that they do not posses evil thoughts.

Even if we place an inspector with a whip at the Musjid door it will be impossible for us to distinguish between the women with good intentions and those women with bad intentions. Because evil thoughts and intentions are found inside a person, which no one can find out besides Allaah he only has the knowledge of this unseen. Then in this condition is it not possible to prevent those women with evil intentions. That is why it is necessary that all the women are included in the command of its being disliked so that this evil can be completely prevented. Its example can be taken from Shariah that the hypocrites and Jews should be present in the assistance of Nabi (Sallallaahu alayhi wasallam) they should mention the word and the should use this word to show disrespect and the true

Muslims should use the same word but they should use in this meaning that Nabi (Sallallaahu alayhi wasallam) look towards them. This meaning is correct and right.

But because the hypocrites and Jews used this word to show disrespect and to mock Nabi (Sallallaahu alayhi wasallam) and there was not apparent way to know and to stop those people who said it to mock Nabi (Sallallaahu alayhi wasallam). That is why Allaah Ta'aala stopped all the Muslims from using this word .

Therefore here also it is difficult to distinguish between those women with good intentions from those with evil intentions. That is why it is necessary to prevent all the women.

Also from the narration mentioned about the Bani Israeel women it is proven that this forbiddance for women attending the Musjid was for all the women.

That is why this doubt of Ibne Hajr is not correct.
It has been narrated from Abdullah Ibne Masood (Radhiallaahu-anhu) that the men and women of Bani Israeel should read Namaaz together and if any women had a friend they should wear legs made out of stick so that they could become taller and get a chance to look at their friend then Allaah Ta'aala made these women menstruate. Then Ibne Masood (Radhiallaahu-anhu) take the women out of the Musjid the way Allaah took out those women.

Says that the narrator of this is authentic Abu Ann Shaibani says I say Ibne Masood (Radhiallaahu-anhu) on

the day of Jumah removing the women from the Musjid and he was saying move out go to your homes this is better for you. says that this narrator is trustworthy.

From these narrations this is clearly understood that Abdullah Ibne Masood (Radhiallaahu-anhu) should take the women out from the Musjid in Jamaate Jamah.

He told the people to take the women out of the Musjids.

He made mention of the event that took place on the women of Bani Israeel that they were taken out of the Musjid because of their evil thoughts and evil ways. He gives Muslims the same order and he established this to be the order of Allaah. Therefore because this narration of Ibne Masood (Radhiallaahu-anhu) is in the and its meaning is close to the meaning of Hadhrat Ayesha (Radhiallaahu-anha)'s narration and its chain of narrators are trustworthy just like explained this. That is why from the two Hadiths in this matter or subject this is proven that in women at the time when evil and wrong thoughts are being introduced Allaah Ta'aala commanded that they should be taken out of the Musjid. Therefore it is Makrooh-e-Tahrimi for them to go to the Musjid after this we want to see that after the time of Nabi (Sallallaahu alayhi wasallam) which Sahabas, Taabreens, Aalima, Maytahideen, Fuqeha and Muhaditi thought it Makrooh or prevented the women folk from entering the Musjid.

It has been narrated from Ibne Umar (Radhiallaahu-anhu) that Umar Farouk (Radhiallaahu-anhu) wife should go for Esha and Fajr Namaaz to the Musjid then she was told why do you go although you know that Hadhrat Umar

(Radhiallaahu-anhu) thinks of your going to the Musjid as Makrooh and he is shameful (does not like this) of this action of yours. Then she said why doesn't he stop me from this. Then the people told her he does not stop you for this reason he does not want to go against the saying of Nabi (Sallallaahu alayhi wasallam) which is do not stop the (women folk) servant of Allaah From Allaah's Musjid.

From this narration this is clearly proven that Hadhrat Umar (Radhiallaahu-anhu) thought it to be Makrooh for women to attend Fajr and Esha Namaaz and he disliked this, and this dislike of his without any doubt was only because of the fear of evil which mentions in . In this narrations is like this when this wife of Hadhrat Umar (Radhiallaahu-anhu) asked his permission to go to the Musjid then Hadhrat Umar (Radhiallaahu-anhu) should keep quiet. But explains this narration and says that Hadhrat Umar (Radhiallaahu-anhu) keeping quiet was not because of his happiness but because of dislike. In the same way Allahma Zurqaani in the of he explains that the reason for Hadhrat Umar (Radhiallaahu-anhu) quietness was because of dislike .

Remaining is this doubt that is Hadhrat Umar (Radhiallaahu-anhu) thought it to be Makrooh why didn't he prevent it?

Its answer is this that this is the tale of his wife . she made this condition at the time of marrying Hadhrat Umar (Radhiallaahu-anhu) that he should not stop her from going to the Musjid.

That is why Hadhrat Umar (Radhiallaahu-anhu) did not

stop her so that he does not go against his promise but he disliked her going and thought it to be Makrooh.

And if there is doubt in this that Hadhrat Umar (Radhiallaahu-anhu) thought it to be Makrooh then why did he accept this condition at the time of marriage?

Its answer is this that at the time of marriage the condition of the women did not reach this stage of evil and sinning for Hadhrat Umar (Radhiallaahu-anhu) to think of their coming our as being Makrooh.

That is why this condition was introduce after this because of evil and sinning becoming apparent. Although he thought it to be Makrooh because of fulfilling his promise he did not prevent her from going to the Musjid.

In this Hadith the reason for not stopping preventing was because of fear of going against the saying of Nabi (Sallallaahu alayhi wasallam) .

Firstly this was not explained and mentioned by Hadhrat Umar (Radhiallaahu-anhu) that this was the reason. It is possible that was the conception of the people.

Secondly doubt can be found in this that if he did not prevent it because of the saying of Nabi (Sallallaahu alayhi wasallam). The why did he think it Makrooh?

The actual fact is this that he thought it to be Makrooh because of fear of evil, and the reason for preventing her was to fulfill the promise and to fear because of evil and think it to be Makrooh does not oppose the saying of Nabi

(Sallallaahu alayhi wasallam) which is .

And further statement is that for women to attend Eidain is Makrooh and Tirmizi noted this statement down from and noted it down from and .

The Shawafi say only those women can go who're not elegant and beautiful it is preferable for them to attend the Eidain. But not for those who adorn themselves and in that Hadith where it is mentioned to take those women who conceal themselves. Our companions answer this and say that, at that time people were saved from evil the opposite of today's time. and that is why this has been established from Hadhrat Ayesha (Radhiallaahu-anha) narrations with its chain of correct authentic narrators ( ) that she says that if Nabi (Sallallaahu alayhi wasallam) saw the improper ways of the women he should have objected and stopped them from attending the Musjid the way women folk of Bani Israeel were stopped.

says that according there is a difference concerning women attending Eidain. One group thinks that is their right to attend Eidain and they're Hadhrat Abu Bakr (Radhiallaahu-anhu) Hadhrat Ali (Radhiallaahu-anhu) Hadhrat Umar (Radhiallaahu-anhu) etc. The second group prevent women from attending and from amongst them are Arwaa (Radhiallaahu-anhu), Qaasim (Radhiallaahu-anhu) Yahyah Asari (Radhiallaahu-anhu), Imam Maalik (Radhiallaahu-anhu) and Imam Abu Yusuf (Radhiallaahu-anhu). Imam Abu Hanifa (Radhiallaahu-anhu) at one time granted permission and prevented it the second time.

Because of these (obligations or excuses) caused through the fear of evil it is not permissible for women to attend Jammat for example. if a women uses perfume and go.

And in the statement of Nabi (Sallallaahu alayhi wasallam) that if any of your wives seek permission from you to attend the Musjid then do not prevent them from this.

And there is no objection regarding the prevention of women attending Jamaat made by the Sahaba. And in the Hadith of Nabi (Sallallaahu alayhi wasallam) those people who were stopped from preventing the women from attending the Musjid it was these people who stopped them and disliked this action because of pride and jealousy. This type of dislike or jealousy of the men was stopped.

Those Sahaba who disliked this and stopped the women from attending the reason for their dislike was caused because of the fear of evil and this type of disliked is permissible and this is what Nabi (Sallallaahu alayhi wasallam) meant when he mentioned and this is what is meant in the Hadith of Hadhrat Ayesha (Radhiallaahu-anha).

from these statement this is clearly proven that those people who said it is Makrooh and prevented women from attending five times Salaat and Eidain are as follows:

Hadhrat Ayesha (Radhiallaahu-anha) (Hadith no 29,30), Hadhrat Abdullah Ibne Masood (Radhiallaahu-anhu) (Hadith No 32,33), Hadhrat Umar Farouk (Radhiallaahu-

anhu) (Hadith No 34), Sufyaan Sauri (Radhiallaahu-anhu), Abdullah Ibne Mubrak (Radhiallaahu-anhu), Imam Maalik (Radhiallaahu-anhu), Imam Yusuf (Radhiallaahu-anhu), Ebrahim Naka'i (Radhiallaahu-anhu) Yahyeh bin Saeed Answari (Radhiallaahu-anhu), the nephew of Hadhrat Ayesha (Radhiallaahu-anha) , Qaasim (Radhiallaahu-anhu) and Imam Abu Hanifa (Radhiallaahu-anhu) .

From this statement the readers will understand that the prevention of women attending the Musjid and Eidain started in the time of the Sahabah (Radhiallaahu-anhu), and the basis for this prevention is the command of Allaah Ta'aala which he revealed at the time of evil and sinning for the women of Bani Israeel.

And from the time of the Sahabah till today one group of Muhaditheen and Tuqaha still prevent this whose details have been mentioned.

After looking at this topic if in the hearts of women this disappointment is created that they are being deprived of Sawaab which has been mentioned for the men. That for one Namaaz they get Sawaab of 50 000 Namaazes then to comfort them there are two answers.

Firstly they should not be disappointed, they should be happy that Allaah Ta'aala made their Namaaz which is read at home better than the Namaaz in Musjide Nabawi (look at Hadith no 4) men have to travel to Musjid to attain this Sawaab. And it is mentioned that for women to read Namaaz at him is better than the Musjid. Therefore women should be happy and grateful and not distressed and disappointed.

Secondly it is that to leave the home and go out and participate in congregation Allaah has specified this for men. And in the same way war, lectures, , and etc. these are lots of work that are associated mostly for men (the Mentioning)

Therefore women have gained because of the revelation of Allaah .

Therefore they're prevented from desiring those things which be specified for men.

In the same way for them to think about attending Namaaz with Jammat is incorrect. And in reality no mother how nice or good a work may seem it is our duty to keep ourthoughtss and actions according to the pleasure of Allaah and his Rasul (Sallallaahu alayhi wasallam).
Whatever Allaah and his Rasul (Sallallaahu alayhi wasallam) has shown to be good and beneficial we should accept and understand it to be good and beneficial.

Nabi (Sallallaahu alayhi wasallam) has mentioned that for women to read Namaaz at home is better and beneficial than reading Namaaz in his Musjid and with him. Hence women should accept and follow this they should understand that this is beneficial and better for them. And they should leave this thought that by reading Namaaz with Jamaat in the Musjid they will gain extra Sawaab a few of the claimants of the practices of Hadith deceive the people that in opposition to Nabi (Sallallaahu alayhi wasallam) the prevention made by the Sahaba is not accepted because in opposition to the sayings of the

Sahaba cannot be used as proof.

However, this is a deception or misunderstanding because in front of a Hadith the statement of the Scholar cannot be used as proof when they contradict each other and this contradiction could not be proven here between the Hadith and the statement made by the Sahabah.

Nabi (Sallallaahu alayhi wasallam) granted permission because there was not evil at the time and the Sahabas prevented them from attending the Musjid because of the appearance of evil. Just like how it was explained in the Hadith by Hadhrat Ayesha (Radhiallaahu-anha) there in the Hadith Marfu and the statement made by the Sahabas there is no contradiction.

Secondly this prevention is not only the statements and actions of the Sahaba but in Hadith No 5 which is in of it has been proven that by the introduction and appearance of evil Allaah Ta'aala order its prevention and in this condition it is not necessary to leave a Hadith only because of statement of the Scholars which has been already explained in the third chapter. ❖